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in the knowledge of God and of His true character and ways of dealing with men. "The defence of truth by means of untruth," declares Professor Badé, "is one of the most serious obstacles which the Church of our day has to overcome." "For the harm lies, not in dealing with imperfect moral standards, but in failure to recognize them as imperfect." Thus to understand the Old Testament intellectually and to appreciate it spiritually, we need to revise many time-worn definitions of holiness, revelation, divine inspiration, and other similar terms (once the centres of fierce controversy), which have taken on a "variety of theological connotations that probably never entered the mind of an Old Testament writer." But the book is not destructive in its criticism; it is constructive. Frank, direct, logical, interesting in its appeal, scholarly and scientific in method, attractive in its style, it should have a wide sphere of usefulness in the home, in the Sunday school, and in the college.

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THE RELIGION OF POWER. A Study of Christianity in Relation to the Quest for Salvation in the Græco-Roman World, and its Significance for the Present Age. By Harris E. Kirk, D.D. New York: George H. Doran Company. 1916. Pp. 317.

These Sprunt Lectures delivered at Union Theological Seminary of Virginia are not a product of real research. Nor can it be said that the author succeeds in synthesizing the thought of St. Paul with that of Jesus. Furthermore, Dr. Harris has failed to take into account the apocalyptic movement in late Judaism, and does not seem to be aware of the present-day "Eschatological School" of Johannes Weiss, Schweitzer, Burkitt, and others. No matter; parts of the book have real power. We may quote one suggestive piece of constructive work and one felicitous illustration, both dealing with the central principle of Christian doctrine, the Atonement.

(1) "Professor William James has reminded us that there are three kinds of functions: productive, releasing, and transmissive ('Human Immortality,' pp. 13-14). We may apply these differences to the conception of justification. Justification is the productive function of the atoning of Christ, by which we mean that the status given the sinner before God is caused by the atone-

ment. Faith is the releasing function of justification, by which we mean that faith releases the power of justification, in individual experience. Peace is the transmissive function of faith, by which we mean that peace with God is communicated through faith in the righting power of God.

"The conception of justification is here viewed, not as one of a series of interdependent propositions, but as a link in a chain of redemptive causes" (pp. 215 f.).

(2) "Can a man have peace with God upon the assurance of pardoning love alone? The answer is provisionally yes, permanently no. Suppose you borrow money from a man and he deposits your note in a bank for collection. The note falls due and you cannot pay it, so you go to the creditor and confess the debt, admit that in spite of honest efforts you are unable to meet it, and throw yourself on his mercy. He forgives the debt and assures you of his friendship. Undoubtedly this relieves your mind for the time being, but how about the bank? Your plea will not be valid there so long as it holds your note. The mere fact of the pardon of the debt will not prevent a renewal of uneasiness, so you return to the friendly creditor, and he goes with you to the bank, takes up the note and destroys it in your presence. Your status with the bank is at once altered. Your peace is secured because the visible obligation has been destroyed. You are forever free from the debt. Why? Because the destruction of the note was a deed, while the pardon of the debt was a word only. The word of pardon was not effective until the obligation had been cancelled" (p. 230). T. P. BAILEY.

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A VOICE FROM THE CROWD. By George Wharton Pepper. New Haven : Yale University Press. 1915. Pp. 204.

Robust common sense, sweet reasonableness, sane sensitiveness, and delicacy of spiritual perception—these traits we expect to find in Mr. Pepper's performances; nor do we fail to discover them in this book containing a layman's advice to preachers. Then, too, there is a refreshingly spicy spirituality about some of the author's sly digs at the clergy and frank admissions of the limitations of the preached-at!